

The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

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Selections.

From the Anti-Slavery Standard.
The Hartford Convention and Disunion.

The Democratic papers in various parts of the country, but especially in the South, have been of late trying to evoke the shade of the Hartford Convention for the purpose of frightening into good behavior all who manifest any disposition to make slavery uncomfortable. The syllogism seems to run, or rather to halt, on this wise. The object of the Hartford Convention was Disunion; the agitation of the slavery question now tends to Disunion; therefore, all who agitate it are in the same condemnation with the Conventionists at Hartford. This is one of those logical propositions of which it has been said that if the premises had the small pox the conclusion would be in no danger of catching it; but the reason is quite consecutive enough for the purposes for which it is used. Its object is to hold up the fate of the Hartford Conventionists in terror to all such as, for public or private ends, feel or profess a repugnance to the wider spread or the continued domination of slavery, and to threaten them with the political death, and their movements with the evil name of that Convention and its members. To lead all sucking politicians in the way they should go so that they shall not depart from their faith and allegiance to "the Union however bounded" and however used.

The Hartford Convention is an instance of the truth of the proverb that it is enough to give a dog an ill name to make his destruction sure. But it is a little curious that it has been condemned for attempting the very thing which it prevented, or naturally helped to prevent. We think, with the maligners of the Convention, that it is deserving of strong censure, not for its endeavors to dissolve the Union, but for its successful efforts to preserve it. The constituents of the Convention and their children have a just right to condemn its action, but not the demagogues who make the Union their political "cry." And if the political ambition which awaited its members when they returned home from Hartford, was the reward of their having failed to do the work to which they were called, we are by no means disposed to question its justice. The golden opportunity, that opportunity which comes to man or to nation but once in a generation or a century, came to them and they let it pass. They allowed the fleet angel to escape and fled with the blessing it carried on its wings. The opportunity of making New England a Free Nation, of disencumbering her energies of the subtle web of the Constitution which slavery had spun around them, of freeing the souls of her sons from the benumbing and belittling influences of its mean and cowardly compromises, was grievously away from their assembly, perhaps never to return.

The Hartford Convention was indeed the greatest event, indeed the only one, previous to the inception of the Anti-Slavery Movement which its failure made necessary, in the history of New England and the North, since the Revolution. But it was great in its causes, not in itself or in its consequences. It was the last spark of the fires which had blazed out in Seventy-Six, but which had been officially raked in and covered up in Eighty-Nine. The People of New England, roused to the point of resistance by the wrongs which the policy of the South had worked to their material interests, were all ready to declare their Independence anew and to chain again the right of arranging their political relations according to their pleasure. As is usually the case, the masses were in advance of the leaders. Most of the leading men shrunk from the responsibility which approached them in this shape. They were for putting off the evil day and waiting the course of time and of events. The Hartford Convention was intended to embody the popular idea and to carry it out; but it was so conducted as to defeat and disappoint it. It was a Tub to the Whale, with which the Leviathan might be amused while the book was fastened in his jaws. We have no doubt that the great men who went up to Hartford very thought that they were doing better for the people than they asked or thought; but they did not the work that was expected of them, and for this they deserve reproach and condemnation.

The People turned their eyes to Hartford and looked for deeds. They received words. They expected the proclamation of a new Exodus and they were met with a string of resolutions. Their hearts were nerved up to face another Revolution, and long-winded debates and wordy reports were all they had to encounter. A gentleman from Boston, prominent in the politics of that time, but one who was thought to be trusted by the prudent sages who called the delegates, was asked at that time of earnest expectation and anxious hope "what he thought the result of the Convention would be?" "A GREAT

PAMPHLET!" was the reply. And so it was. The Great Pamphlet was brought forth and there was an end of what it did. What it did not, and what it laid itself out to prevent, was the very thing which is now laid upon its memory as its reproach, and which makes it a word of fear to all politicians on their promotion. It had a mission greater than that of the Congress of Seventy-Six, even the finishing of the work which that body had begun, the real Declaration of the Independence of the Northern States; but it rose and left it undone. It deserves neither the credit nor the blame it has received. The Public Mind was charged with fiery indignation at the oppression caused by the misrule of the Slave Power, and was ready to burst forth in storm and thunderbolts. It served as a conductor to lead the electric flash harmless to the ground.

What would have been the result had the Hartford Convention done its duty most left to the speculations of what the School-masters called the *Media Sciantia*, or the Science that treats of the consequences of events that never happened. We believe that it would have been most happy for the true and even the apparent interests of New England and of the whole country. The Secession of New England would have dissolved the Union. The elements would have re-united according to their natural affinities. The Slave States left to themselves would have been compelled to rid themselves of their intestine enemies by converting them into friends. At any rate, we should have saved the guilt and infamy of our base and dastardly compliances with every demand of Slavery, whether of blood, of wealth, or of honor. It was unhandsonably done of the Hartford Convention to bequeath to the generations that were to come after, the task which it was peculiarly set apart to perform. The favorable moment which they invited them must needs be long in presenting itself again to their successors. The very purity which we have extorted in spite of Slavery and the obstacles it has ever thrown in our way, is our greatest enemy. As Colburn said, "It is hard making a man with a full belly a rebel." If the Slave Power could but make the wreck of our prosperity that it did by the Embargo and the War with England, we should soon see the value of Northern Allegiance to the Constitution.

But Satan now is wiser than of yore,
And tempts by making rich, not making poor.

And with the price of the wealth Northern skill and industry have earned notwithstanding the Constitution and the Union, has he bought us body and soul, at least for a season.

There is no class of men at the present day deserving the honor of being ranked with those whose earnest purpose created the Hartford Convention, except the Garrisonian Disunionists. Even the poor Free Soilers dare not allude to any action against slavery, without crossing themselves and calling upon the name of the Holy Union and Constitution. It is doing them honor to name them and the Hartford Convention in the same twelvemonth. The Abolitionists, properly so called, are the legitimate successors of the Old Federalists who dared to make the last stand against the encroachments of Slavery. We stand upon the ruins of their attempt and we see farther than they did. We should be blind indeed if the floods of light which the last ten years have poured upon our relations with Slavery had visited our eyes in vain. They saw only the advent of Louisiana and they cried aloud, we have had the vision of Texas, New Mexico and California, and the last years a glass that shows us many more. The despotism which is wrapped up in the "three-fifths clause," at which the Hartford Convention aimed its empty protest, has developed itself in shapes of which they never dreamed. We are Elder than they that went before us and we should know more than they. Our remembrance has aroused the Nation as it never aroused before to its vital connection with Slavery. We have created the political demonstrations which have endeavored from time to time "to lay their ineffectual finger on the spoke of the great wheel" which is crushing our best rights as it turns round. We have indicated the true and the only remedy. If there be anything in the name of the Hartford Convention justly associated with the Dissolution of the Union between Northern Liberty and Southern Slavery, it is the name of Justice, let us have the benefit of it.—E. C.

HEADING OFF THE UNDERGROUND RAILROAD.—We find the following in the last number of the Hagerstown News:

"The farmers of the eastern shore of Maryland are projecting a magnetic telegraph from Snow Hill, north, across the State, to intersect the great Atlantic line at Elkton. The particular object is its agency in apprehending absconding slaves, who, enticed by the promises of the abolitionists, are constantly making their way into Pennsylvania. If constructed, it will probably penetrate Northampton and Accomac, in Virginia."

So it has come to this, that slave property is so fleeing in Maryland that the agency of lightning must be invoked to keep it from running away. Good!

A CORRECT TREE CANNOT BRING FORTH GOOD FRUIT.—Do Education Societies, Peace Societies, Prison Discipline Societies, Temperance Societies, Moral Reform Societies, Missionary Societies, Bible Societies, originate in the Slave States? Do even learned and philosophical Societies, for the study of Letters, Science, and Art? No. They can hardly find root on a soil blasted by the sin of slavery—much less are they indigenous to it. All these noble enterprises are put and kept in motion by the Free States. When any thing is contributed in aid of them by the South, it is as a covert bribe to "daub with untempered mortar" her heinous crime. *Theodore Parker's Letter.*

From the Massachusetts Spy. "The Mercury" Rising.

The South Carolina Chivalry are still doing battle with the books. The immediate oracle of St. John C. Calhoun, the Charleston Mercury, in its holy censorship over literature and science, has just proscribed *Paley's Moral Philosophy*, as a pestilent work, that must no longer taint the pure atmosphere of South Carolina.—This standard work, which has so long had a home in almost every good library, and has been used for more than half a century as a text-book in colleges and schools, wherever the English language was the mother tongue, has been discovered by the great Apostle of Slavery, or some of his gifted seers, to contain sentiments favorable to human liberty, and of course denying the faith of the political saints of the holy land of South Carolina, that "Slavery is the corner stone of a republic." And, as the book in question does not harmonize with that cardinal doctrine, it is, of course, unchristian, heretical, dangerous to the "archangel institution," and worthy only of eternal "nullification."

Accordingly, the Charleston Mercury, the well approved standard of political orthodoxy for all the parishes, cities, boroughs, pin-barrens, swamps, and sand-hills of South Carolina, and the faithful reflector of that burning and shining light of slavery, St. John C. Calhoun, has published a decree, dated at the imperial city of Charleston, on the 3d day of the present month of the 18th year of the most sacred era of Nullification, in the following solemn, sovereign, and monitory words:

"PALEY'S MORAL PHILOSOPHY SHOULD BE TREATED BY THE LAW AS AN INCENDIARY BOOK, AND BE BANNISHED FROM OUR BOOKSTORES, AND CERTAINLY FROM OUR SCHOOLS."

Will it require a Solomon to answer the following queries?

1. Would it have been any reflection on Mr. Ex-Senator Preston, now President of the University of South Carolina, to have condemned the noxious book to be burned by the hands of the common "hangman?"

2. If the literature of Liberty should be burned up, would not a Phoenix rise out of its ashes?

3. If all "incendiary books" should be burned at Charleston, would not the "incendiary letters" plundered from the Charleston post-office and the United States mail, make first-rate kindling stuff?

4. Would not such a blaze give light to all the world, not excepting even South Carolina, that miracle of States?

5. Will the "outside barbarian" book publishers of Philadelphia, New York Boston, and other outlandish places, take kindly warning, and not hazard their precious necks, by sending to the Western "Celestial Empire," the works of those arch heretics and propagators of the damnable doctrine of human liberty, John Milton, Algernon Sydney, John Locke, John Adams, and Thomas Jefferson, and "certainly" any work containing that infidel creed, the Declaration of American Independence?

6. Will not his Excellency, the Governor of all the sovereign State of South Carolina, recommend, in his next annual message, the prohibition of the north wind from blowing over her sacred domain, as being quite too free, and so interfering with her "state rights?"—and, also, that the North star shall no longer shine thereon, as being "incendiary" in its character, and intermeddling with her "domestic institutions?"

7. Are the following lines on the freedom of the "Press," as true now as when first published, more than a century ago?

"This nurse of arts and freedom's fence,
To chain, is treason against sense,
And Liberty, thy thousand tongues,
None silence, who design no wrongs;
For those who use the gag's restraint,
First rob, before they stop complaint."

EVIL THINGS GO TOGETHER.—The Rev. Dr. Shannon, President, we believe, of Bacon College, Ky., seems intent on degrading humanity. He is an agent of Slavery, on Bible principles, and also holds that as votaries of "first in the transgression, and having beguiled man, she is put in bondage to his authority." See how he loves Slavery!

"The wide-spread contempt for this statute, exhibited by the politico-religious fanaticism and infidelity of the age, is one of the most alarming symptoms of approaching anarchy, and the overthrow of our liberties. The attempt which is being made in these United States, to elevate the wife to a political equality with the husband, or to change in any respect the relation established between them by God himself, is rank infidelity, no matter what specious disguise it may assume; and it cannot fail to be replete with mischief to both parties, and to the best interests of the family, the State, and the Church. For the punishment, then, as well as for the cure of her sin, she was put in bondage to her husband. And, though infidelity may blaspheme, enlightened Christian philanthropy will always say amen to the Divine statute."

It is precisely such revered libellers of God's Word, and enemies to the dignity and rights of humanity, who are making infidels by thousands.—*Nat. Era.*

LAWYERS IN CALIFORNIA.—Captain Tobin, on his way to California, is writing letters to the N. O. Delta. From one dated Tobago, we extract the following:
"Of nearly two thousand passengers between Chagres and Panama, there are about six hundred lawyers, and of them four hundred go out with the expectation of being returned to Congress or the Legislature at least; seven hundred are electing members of the gubernatorial chair, and twenty-one embryo senators are already calculating the savings to be made on the mileage allowed by Uncle Sam from San Francisco to Washington, and back. 'Blessed are those who expect nothing for they shall not be disappointed.'"

From the Pennsylvania Freeman. Lynch Law for Boston.

The Chronotype of the 14th inst. has the following:
A COWARDING PROBABLY.—It is said that a Boston gent, not unconnected with the press, has within a short time earned for himself the vaccine remedy for the imperfections of the law, by the ruin of one young lady in Boston and his polite attention to others at Newport and Jamaica Plains. We prefer water-cure to vaccination any how; but when a man makes a regular snail-pox to unsuspecting and innocent families, we are not prepared to say that vaccination, well administered, and popularly reported by the press, would not be better than no cure at all. We hope he may catch it.

Such a sentiment from an enraged Vicksburg or Charleston slaveholder would not have surprised us, even in this age of the world, but for a Massachusetts editor—a professed reformer, and peace man, an old time abolitionist, once the object of mob-violence, to recommend the adoption of Vicksburg Lynch law in Boston, is as melancholy as it is surprising. Is this the Eliza Wright who once stood so nobly armed with the simple weapons of truth, and faced the howling mob, and their cunning and more guilty investigators? The Eliza Wright whose name still stands upon the Declaration of Sentiments of the American Anti-Slavery Society? How has he fallen since he declared with the martyrs of '33, that our principles "forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of strongholds." Our measures "shall be such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—the abolition of slavery by the spirit of repentance."

If Mr. Wright may deal out lynch law at his discretion, upon others, others may do the same upon him, and every one else who offends them. Once admit the right of mobs and the lynch code, and it is left entirely to the people or any number of them to judge when, for what, and upon whom to inflict punishment, and how much to punish.

To-day we shall see thieves, gamblers and libertines mobbed, and to-morrow the advocates of honesty and moral purity; now kidnappers and slaveholders, then abolitionists, now temperance men and then rum-sellers, now Protestants, then Catholics, now Whigs and then Democrats. Every petty dissension and local dispute will breed fights and bloodshed. Right will give place to might, justice to force, and we to him who is not the strongest! It is the doctrine of anarchy, and would turn Society into a huge Babelian confusion. Does the Chronotype trust to such a morality to reform the world? Why, it is leagues below the moral standard of the corrupt, revengeful and selfish world and church.—Should Mr. Wright hereafter be cast upon the mercies of an infuriated mob, as is possible, he can console himself with the thought that he is drinking the cup he has mixed for another.

A traveling correspondent of the Chronotype, writing from Georgia, says of the working men of that State:

"This class, in which I embrace all who get their living by their own manual labor, is the substratum of the white population of the South. The white workingman performs the same kinds of labor as the slave, labors side by side with the slave, and is degraded in his own eyes, in those of the slave, and in those of society, by the contact. The work he performs is degrading, because slaves perform it. The poor workingman has nothing to incite him to any efforts of self-elevation. He may, possibly, educate himself and become wealthy; but the disgrace of work will still cling to him. The slave does not envy him his lot. Of all white men that I have yet seen, the workingmen of the South, with rare exceptions, are the lowest and most degraded. Many of them are as ignorant and nearly as stupid as the blacks. They are the most unfortunate of all the victims of slavery. The printers are an exception to all that I have said above. Negroes are not allowed to learn the printer's trade, and the printer is not brought in contact with them. A printer is—a printer, everywhere, and I am."

From the London Punch. Father Mathew and Slavery.

TO MASSA PUNCH:—SAR.—Him see by de Times correspondent at New York, dat some gentlemen, members ob de Massachusetts Anti-Slavery Society, wait on Fader Mathew in Boston, and ask him to 'tend ambersary in celebration of de abolition ob slavery in de British West Indies. De very reberend Fader say no.—'Cause wy? Perhaps you tink him at work at him Pledge and him Punt. Not a bit ob it, Messrs. Dis de way him row cold water on abolition!—'He abruptly declined the invitation, observing to the Committee that he was not aware of any passage in Scripture forbidding the existence of Slavery.'—'Beginn pardon ob Massa Mathew, de great Divine, we tink dere am passidge somewhere dat tell you 'whatsoever ye would that men should do to you, do ye even so to them.' How Fader Mathew him like to be a slave? Whose nigger, tink you, him wish to be?

Your humble serbent, Massa Punch, 'SAMBO.'

The Emperor of Russia has seventeen ships of the line in the Black Sea. The Sultan of Turkey has twelve, nearly all of which were built by Henry Eckford and Mr. J. T. Rhodes, of New York, and are among the most superb specimens of naval architecture in the world.

From the British Anti-Slavery Reporter. Slave Trade.

A series of papers, most ably written, "on the slave-trade and the African squadron," are in course of publication in the columns of the *Patriot* newspaper. The object of these papers is to justify the continuance of the squadron on the African coast, not for the "suppression" of the slave-trade, for that idea is wholly abandoned, but for its repression, in conjunction with other schemes, partaking of the double character of governmental interference with commercial operations, and philanthropic control to give them a humane direction.

Though our own mind has long been made up on the various issues presented to public attention in these papers, we hail their appearance, because we are satisfied the more the slave-trade and its remedies are discussed the nearer we shall approach to the solution of a moral problem, which is fraught with so much happiness to Africa, and is dear to the heart of philanthropists in this country. It is not necessary, however, that those who have honestly the same object in view, the complete extinction of the slave-trade, should treat each other as antagonists, or adopt a language which may irritate but can never convince. The writer of the papers offends in this particular. He says:—"By aggravating the horrors of the middle passage, and throwing the responsibility of them on the vigilance of our cruisers, a successful appeal is made to the humanity of every short-sighted, middle-headed abolitionist." Now our old ally, for it is impossible to mistake the pen to which we are indebted for these papers, will permit us to say, that we have studied the evidence upon this subject as well as himself; and are satisfied that the Slave-trade Committee fairly represented it when it declared, in one of its resolutions:—"That the sufferings and mortality of slaves in the baracoons and in the middle passage are appalling to humanity, and the intensity of the sufferings and the amount of mortality are exemplified in the history of the slave-trade."—That this dreadful fact results from the traffic having been declared illegal, and from the efforts to suppress it by the cruisers, is obvious to us, and demonstrable, we think, from the evidence now accessible to the public.—Instead, therefore, of our old friend, whose eminent services in promoting the abolition of slavery in the British colonies entitles him to the highest consideration and respect, lowering himself to the use of terms as offensive as they are inept, let him show us the error which has been committed, and prove that it is possible to "aggravate the horrors of the middle passage," and thus render it less an object of loathing than it is at present.

But our object is not so much to review these papers at the present moment, as to correct some inaccuracies into which their author has fallen. Advocates, as we are, of what are commonly called "peace principles," we have never placed the question of the withdrawal of the cruisers, and the substitution of more efficient measures for the suppression of the slave-trade, on that ground. We have been driven to the conclusion by the facts of the case. In this service the cruisers have been employed, at an enormous cost, since the year 1819; they have been stationed off the coasts of Brazil and Cuba, as well as of Africa; they have been augmented in number, and to facilitate communication with each other, and to render them more efficient, they have been assisted by steamers; and what has been the result? The Report of the Slave-Trade Committee states it, in the following terms:—"That from the end of the year 1815, down to the present period, the strength and efficiency of the British preventive squadron have been raised to a point never before attained, and that squadron (twenty-six vessels, including steamers,) has been supported by the squadrons of France and the United States (about thirty ships of war in addition,) according to treaties; and that 'the total number of negroes liberated by British cruisers, in the years 1816 and 1817, scarcely exceeded four per cent. of the slaves carried off from Africa in those years.' Such we believe to be the facts of the case; nor do we conceive ourselves to be either 'short-sighted' or 'middle-headed,' because we believe with Lord John Russell, on a review of all the circumstances of the case, that 'to repress the foreign slave-trade,' we beg our friend to mark the words, 'by a marine guard could scarcely be possible, if the whole British navy could be employed for that purpose. It is an evil that can never be adequately encountered by any system of mere prohibition and penalties.' We shall return to this important subject when the papers are completed.

THE KENTUCKY CONVENTION HAS DETERMINED UPON THE ORGANIZATION OF THE COURT OF APPEALS AS FOLLOWS:

1. The Court of Appeals is to consist of four judges elected by the people—three to constitute a quorum.
2. The four judges to be elected in four districts, one in each, and to serve for eight years. Of those first elected, one is to go out in two years, one in four, one in six, and one in eight years—to be determined by lot.
3. The judges to be removed by a vote of two-thirds of the General Assembly, for any offence not impeachable.

This is the chief practical result reached by the convention. The Louisville *Examiner* is surprised at the great indifference with which its proceedings are viewed.—*Ext.*

ARRIVAL OF THE OHIO.—The steamship Ohio arrived on Saturday from New Orleans and Havana, bringing the remains of General White, Colonel Duncan and Major Gates. Col. White, the commander of the Round Island expedition, is passenger in the Round Island. He was not permitted to land in Havana. She brings no news of importance; things were quiet at Cuba, many Americans, arriving to spend the winter.

From the North Star. The Sultan and the Czar.

Of unofficial individuals, we have often good cause to speak in terms of commendation. Humanity, justice and mercy are generally confined to the lowly and unimportant. Those who are lifted above the common herd of mankind, and who hold the reins of power and place, have usually few tears to shed over human suffering, and little indignation to expend on tyranny and tyrants. It was not the priest nor the Levite that rescued "the man who fell among thieves," but the humble "Samaritan," who could boast no sacerdotal robes or other badges of office. The rule of benevolence is with the poor and the humble, and not with the high and rich; it is adopted by the latter only occasionally; and it is always a cause of deep gratification to the lovers of mankind when so adopted.

An instance of the latter description, on the part of the Sultan of Turkey, is now claiming the attention and admiration of the civilized world. This Mohammedan Prince being apprized that within the borders of his dominions, the Hungarian Patriots have sought a refuge from the fury of the Russian Czar—and he is called upon by this *Christian Patriot*, to surrender those refugees into his hands—the noble Sultan and follower of the false prophet, rejects with indignation the barbarous demand of the Christian Superior, and at the peril of bringing upon himself and people the gigantic power of Russia, combined with that of Austria, extends the arm of generous protection to those helpless refugees. The Sultan has based his conduct upon his sacred book—the *Koran*—and in so doing, has shown himself to be more Christ-like than very many who brand him and his nation with upholding the religion of "the pit." The Christian may well learn humanity and magnanimity at the feet of the humane Sultan. By this one act of his, he has placed himself, his country, and his religion, in a commanding attitude before the world, and he will undoubtedly, in the emergency threatened by Russia, receive the sympathy and assistance of all but despotic and tyrants on the other side of the Atlantic.

But we have no fears that war will result from this refusal. Public opinion is not without its influence even upon the Autocrat of Russia. The voice of London is not without weight even in his councils. To be autocrat of all the Russias, is not to be autocrat of all the world; and the unlimited Despot will have his limits. He cannot with impunity disregard the humane voice of the civilized world. We are rendered more hopeful of peace between Russia and Turkey, by the decided and spirited manner in which the Sultan has been sustained by the press and governments of England and France. Public meetings have been held in London and a most spirited character sympathizing with Kossuth and his band of compatriots, and condemning in stern terms their blood-thirsty pursuers. These demonstrations exert an influence on the courts of Europe far beyond the apprehension of the mass of mankind.

The power of international opinion is just beginning to be understood and appreciated. Steam-navigation, railroads and electric telegraphs are bearing on their flashing wings the power of intelligence to quarters hitherto inaccessible to the world about them. We live at a period which may be regarded as the dawn of that day when "the pen shall supersede the sword," and when mind shall be directed by intelligence, and not crushed and crumpled by the iron hoof of war and slavery. At such a period, when words may have more health of nations than the conduct of the sword, it becomes every man to speak out plainly in vindication of the weak and defenceless. To the public opinion of England, expressed at various times, and under a diversity of circumstances, American Slavery may charge its deadliest slabs; and so should it be, let the reproaches of our inconsistencies come thick and fast, they will do good to all concerned; for while they call attention to our National shortcomings, they will, perhaps, leave the more exposed some English defect which may be, thereby, more speedily rectified. It is for the general and health of nations that the conduct of the sword should be deemed a suitable subject of discussion by all. Such discussions, though they may be, sometimes heated and extravagant, like the blasts of heaven, are always purifying. If Turkey be not invaded and overwhelmed by her proud and insolent foe, it will be because of the warmly expressed approbation of the conduct of the Sultan in different parts of the world. Turkey will be protected by the insurmountable ramparts of a world's public opinion and sympathy.—*E. C.*

FROM SOUTH AMERICA.—We have advices from Rio to Oct. 4, Montevideo to Sept. 15, and Buenos Ayres to Sept. 11. At Buenos Ayres extensive naval preparations are making, as is supposed, against Brazil. No progress has been made toward settling the difficulty between Montevideo and Buenos Ayres. The elections in Brazil occasion a good deal of disturbance in some districts; at Maranhao assassinations were frequent. The invasion from Uruguay into Paraguay is strengthening, and an insurrection is expected in Conientes. The Sardinian brig Rosa has been wrecked on the Brazilian coast, the brig was a total loss. The U. S. frigate Brandywine was at Rio; all well.—*N. Y. Tribune.*

A HARD CASE.—S. A. Smith, the individual charged at Richmond with assisting a slave to escape, has been convicted, and sentenced to an imprisonment of four and a half years. A motion for a new trial was overruled.

Major Hobbie is to be removed from the office of Assistant Post Master General, says the Washington correspondent of the Tribune, and Fitz Henry Warren is to be appointed in his place. Major Hobbie has discharged his duties with eminent ability.—*Republican.*

THE ANTI-SLAVERY BUGLE.

California Convention.

The Convention met on Saturday, the 1st of Oct., at 12 o'clock. A quorum not being present, it adjourned till Monday, when a communication from Gen. Riley was read, announcing that the following regular delegates had been elected:

From San Diego—Miguel de Pedrona, H. Hill.

Los Angeles—S. C. Foster, J. A. Carrillo, M. Dominguez, A. Stearns.

Santa Barbara—P. La Guerra, J. M. Carreras.

San Luis Obispo—H. A. Tefft, J. M. Carreras.

Monterey—H. W. Halleck, T. O. Larkin, B. T. Botts, P. Ord, L. Dent.

San Jose—J. Aram, R. H. Dimmock, J. D. Hoppe, A. M. Rice, E. Brown.

San Francisco—E. Gilbert, M. Norton, W. H. Gwin, J. Holson, W. M. Stuart.

Sonoma—J. Walker, R. Semple, L. W. Boggs, M. O. Valljo.

Sacramento—J. R. Snyder, W. E. Shannon, W. S. Sherwood, J. A. Sutter.

San Joaquin—S. M. Hollingsworth, S. Haley, T. L. Vermaile, C. L. Peck.

A question on the election of the delegates from the latter district having arisen, a committee was appointed to report on the number of delegates entitled to seats in the House.

The question was finally settled on Wednesday by admitting the following additional members:

From Los Angeles—Hugo Reed.

Santa Barbara—J. Rodriguez.

San Francisco—F. J. Lippitt, A. J. Ellis, R. M. Price.

Sacramento—L. W. Hastings, M. M. Carver, J. M. McDougal, E. O. Crosby.

San Joaquin—B. F. Lippincott, J. M. Jones, B. F. Moore, O. M. Wozencraft.

The following was the vote for the President of the Convention, on Tuesday, the 4th inst:

Robert Semple, 26; W. M. Guin, 8.

Scattering, 1.

Mr. Semple was conducted to his seat by Capt. Sutter and Gen. Valljo.

The following officers were elected by the Convention:

Secretary—G. W. Marcy.

First Ass. Sec'y—Caleb Lyon.

2nd Ass. Sec'y—J. G. Field.

Translator—W. E. P. Hartnell.

Ass. Translator—Henrique Hearguez.

Reporter—J. Ross Brown.

Sergeant-at-Arms—S. S. Houston.

Clerks—E. Durivage, J. S. Robb, J. Howe.

Doorkeeper—Cornelius Sullivan.

The day after their complete organization, the officers and members of the Convention were sworn to support the Constitution of the United States.

An invitation was extended to the Clergy of Monterey to open the meeting with prayer, and that office has since been performed on alternate days by Padre Ramirez and Rev. S. H. Willey.

The members from the Southern Districts were instructed to vote in favor of a Territorial form of Government, but expressed their willingness to abide the decision of the Convention.

On Thursday, the 6th, the work was commenced by the appointment of the following members as the standing Committee on the Constitution:

Messrs. Gwin, Norton, Hill, Pedrona, Foster, Carrillo, La Guerra, Rodriguez, Tefft, Colbarrius, Dent, Halleck, Dimmock, Valljo, Hoppe, Walker, Snyder, Sherwood, Lippincott, Moore.

The above Committee made its first report Saturday, Sept. 8. It is unnecessary to recapitulate the discussion on each separate article. Several amendments and substitutes were made.

On the report pending the business of the Convention, during the 8th, 10th, 11th and 12th. As finally adopted, the sections (which passed with little opposition, and will probably receive no change on 2nd and 3d reading) are as follows:

SECTION I. All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing and protecting property, and pursuing and obtaining safety and happiness.

SEC. II. All political power is inherent in the People. Government is instituted for the protection, security and benefit of the people; and they have the right at all times to alter or reform the same whenever the public good may require it.

SEC. III. The right of Trial by Jury shall be secured to all, and remain inviolate forever. But a Jury trial may be waived by the parties in all cases, in the manner to be prescribed by law.

SEC. IV. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind; and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State.

SEC. V. The privilege of the writ of *habeas corpus* shall not be suspended, unless when, in cases of invasion or rebellion, the public safety may require its suspension.

SEC. VI. Excessive bail shall not be required, nor excessive fines imposed, nor shall cruel and unusual punishment be inflicted, nor shall witnesses be unreasonably detained.

SEC. VII. No person shall be held to answer for a capital or infamous crime, (except in cases of impeachment, and in cases of militia, when in actual service; and the land and naval forces in time of war, or which this State may keep with the consent of Congress in time of peace; and in cases of petty larceny, under the regulation of the Legislature,) unless on presentment or indictment of a Grand Jury, and in any trial in any Court whatever, the party accused shall be allowed to appear and defend in person and with counsel, as in civil actions. No person shall be subject to be twice put in jeopardy for the same offense; nor shall he be compelled, in any criminal case, to be a witness against himself; nor be deprived of life, liberty or property without due process of law; nor shall private property be taken for public use without just compensation.

SEC. VIII. Every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech, or of the press. In all criminal prosecutions or indictments for libel, the truth may be given in evidence to the jury; and if it shall appear to

the jury that the matter charged as libelous is true, and was published with good motives, and for justifiable ends, the party shall be acquitted; and the jury shall have the right to determine the law and the fact.

SEC. IX. The people shall have the right freely to assemble together, to consult for the common good, to instruct their representatives, and to petition the Legislature for redress of grievances.

SEC. X. All laws of general nature shall have a uniform operation.

SEC. XI. The military shall be subordinate to the civil power. No standing army shall be kept up by the State in time of peace, and in time of war no appropriation for a standing army shall be for a longer time than two years.

SEC. XII. No soldier shall, in time of peace, be quartered in any house, without the consent of the owner; nor in time of war, except in the manner prescribed by law.

SEC. XIII. As all men are entitled to equal political rights, representation should be apportioned according to population.

SEC. XIV. No person shall be imprisoned for debt, in any civil action on mesne or final process, unless in cases of fraud; and no person shall be imprisoned for a militia fine in time of peace.

SEC. XV. No bill of attainder, ex-post facto law, or law impairing the obligations of contracts, shall ever be passed.

SEC. XVI. Foreigners who are, or may hereafter become, bona fide residents of this State, shall enjoy the same rights, in respect to the possession, enjoyment and inheritance of property, as native-born citizens.

SEC. XVII. Neither Slavery or involuntary servitude, unless for punishment of crime, shall ever be tolerated in this State.

SEC. XVIII. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable seizure and searches, shall not be violated, and no warrant shall issue but on probable cause supported by oath or affirmation, particularly describing the place to be searched, and the persons or things to be seized.

SEC. XIX. Treason against the State shall consist only in levying war against it, adhering to its enemies, or giving them aid and comfort. No person shall be convicted of treason, unless on the evidence of two witnesses to some overt act, or confession in open court.

The pay of the Officers of the Convention, was arranged as follows:

Secretary per diem, \$25 Assistant Int' per diem, \$21

Assistant do 23 Clerk do 16

Engrossing clerks, 23 Chaplain 16

Copying clerks, 18 Sergeant at Arms 16

Interpreter, 23 Door Keeper, 12

ABOLITION OF SLAVERY IN THE FRENCH COLONIES.—The Secretary of the Society, in communicating the following information, thus writes: "Having obtained access to official documents connected with the abolition of slavery in the French colonies, I send for the *Reporter* the notes I have made upon, and the extracts I have taken from them, which, no doubt, will interest our readers."

Population of the French Colonies.

Martinique, (1816) Free. Slaves. 47,352 75,339

Guadeloupe, do, " 40,429 89,349

Dominion, do, " 45,512 62,151

Nossi Be, " " 14,826 7,698

Nossi Comba, " " 3,465 2,415

Nossi Mitsiou, " " 8,427 10,113

St. Mary, (Mad.) " 100,011 247,065

Senegal, (1845) 100,011 247,065

The number of slaves in Algeria was estimated at 10,000. In the other dependencies of France—viz., Pondicherry, Karhal, Yanaon, Chandernagur, Mahe, Mayotte, Miquelon, and St. Pierre, it is said there were no slaves.

Principles on which Emancipation was based.

The Committee appointed by the Provisional Government to prepare the necessary measures in connection with the abolition of slavery, state in their report, that they could accept no modification of the principle of immediate emancipation, which they regarded as an "imperious duty," but that it was necessary to adopt measures, in order that "the great act of reparation should be performed in a manner the most useful to those who had been the victims of the crime of slavery."

In drafting the Act of Emancipation, the Commission says: "Considering slavery to be a crime against humanity; that, in destroying the personality of men, it destroys the fundamental principle of right and duty; and that it is a flagrant violation of the republican doctrine—Liberty, equality, and fraternity," it is decreed that slavery shall be entirely abolished in all the French colonies and possessions, two months after the promulgation of the decree, and that, in the meantime, all corporal punishments, and the sale of persons not free, shall be absolutely interdicted.

We need not enter into details, beyond recording the fact that the National Assembly ratified the decree of the Provisional Government of 1848, and that, now, every portion of French territory throughout the world is free from the curse of slavery.—*A. S. Reporter.*

MINNESOTA.—The Legislature of this young and promising Territory adjourned on Friday morning the 2nd inst.

The printing question was settled by giving both the political papers at St. Paul an equal share of the public printing.

An act passed fixing St. Paul as the temporary seat of Government.

H. H. Silsby the Delegate to Congress from the Territory, was elected without reference to party politics, but in a recent letter declares himself a Democrat; at which the Whigs take umbrage.

Governor Ramsey has appointed Lorenzo A. Babcock, of Benton County, to be Attorney General for the Territory.

Jonathan E. McKusick, of Washington County, to be Auditor of Public Accounts for the Territory.

Calvin A. Tuttle, of Ramsey County, to be Territorial Treasurer.

The Chronicle and Register is the Whig paper, and the Pioneer the Democratic.—*True Democrat.*

An incorrect statement having been extensively published in the papers respecting the purchase of Power's Greek Slave by the Smithsonian Institution, it affords us pleasure to give the authentic particulars.

The Statue has not been purchased by the Institution, no appropriation having been made by the Board of Regents for that purpose. An arrangement however, was proposed about two years ago to this effect: that the statue should be deposited in the Smithsonian Institution, apart from the other collections, exhibited for the benefit of the author for three years, and then become the property of the Institution. The statue has not yet been delivered on these terms, but probably will be during the early part of the coming year.—*Nat. Int.*

The Anti-Slavery Bugle.

I LOVE AGITATION WHEN THERE IS CAUSE FOR IT.—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—*Barker.*

Salem, Ohio, November 24, 1849.

Tour in Eastern Indiana.

Editorial Correspondence of The Bugle.

SPRINGBOROUGH, Warren Co., 15 November, 1849.

MY DEAR JAMES: I am not quite sure that my last letter informed you of my conclusion to make a flying trip into the borders of Indiana before turning my face homewards.

In forming this conclusion I yielded, not without much hesitation, to the earnest entreaties of friends whose judgment commanded my confidence, and who assured me that I could thereby render essential service to The Bugle and to the cause of Reform generally.

At the risk of prolonging my absence beyond the limits originally assigned, and at the still more serious risk of injury to my health, (for some months past has been rather precarious,) I consented to encounter the fatigue of a ten days campaign over roads such as I had never conceived of before, being encouraged by the hope that my too partial friends were not wholly mistaken in their estimate of the good likely to be effected by the excursion.

My companions on the journey were my wife, and my friends JOSEPH and RUTH DUGDALE. We left Green Plain, Clark County, on Friday, the 2d inst., and after two days of very pleasant travel, arrived at Richmond, Wayne County, Indiana. On Sunday morning we started for Newport, where our first appointment had been made. Passing thro' Goschen, we attended the regular meeting of Friends in that place. This meeting though officially 'laid down' by the bigots who control the affairs of Quakerism in Richmond and neighborhood, would not stay down at their bidding, and its members, though few in number, have not forsaken the custom of assembling themselves together for mutual improvement and edification. It was in this vicinity that that staunch and far-sighted Reformer, ISRAEL FRENCH, lived and labored for so many years. He is now gone to his rest, but 'fresh as yesterday' is the remembrance of his virtues among those who know and loved him. A short period only before his death he received a testimonial of his fidelity to truth and righteousness in the shape of a 'disownment' from the corrupt body which, in spite of its practical hostility to the principles of Fox and Penn, still dares to assume the name of 'Friends.' As I passed by the place of his former residence, my heart was touched by the recollection of kindness received from him and his interesting family eight years ago, when I visited this region, as a stranger, in the service of the American Anti-Slavery Society.

Our meeting at Newport was held in the Wesleyan meeting-house, the house of the Anti-Slavery (Orthodox) Friends having been refused by a few leading men, in opposition, we were assured, to the feelings of many, if not a majority, of the members of the meeting. From all that I could learn, there is too much reason to fear that the same tenacity for theology and discipline which has so long been the curse of other Quaker bodies, is impairing the usefulness and efficiency of the Orthodox Anti-Slavery Friends. Not a few of the members are greatly tried by the narrow sectarianism that controls the body, and stand ready to withdraw from it and to enter into the Congregational movement at the first favorable opportunity. Our audience was large and attentive. The position of the various sects in relation to reforms, especially that of Anti-Slavery, was prominent among the themes of our discourse.

Our next meeting was in the village of Washington. The road from Newport thither was horrible, but we received a cordial welcome on our arrival from the venerable JESSE BOSS, one of the oldest as well as one of the most intelligent ministers of the Society of Friends (Hicksites) at the West. The prescriptive course of the Indiana Yearly Meeting has well-nigh driven this generous and warm-hearted old man from the Society. He attended our meeting, which was held in the house of the United Brethren, (that of the Friends, though at our service, being too small,) and joined his testimony to ours in favor of practical Christianity. Mr. Kendrick, the minister of the United Brethren, also expressed a cordial unity with our communications, and avowed himself a friend of radical reform. We found here several warm and intelligent friends, who gave us their hearty God-speed and manifested a deep interest in our reformatory labors.

At Greensboro our meeting was large.—It was held in the room used by the Orthodox Anti-Slavery Friends, and many of that body were present. Our views of practical religion appeared to meet a hearty response, and not a few were found ready to abandon the sects in which creeds and forms have usurped the place of vital godliness. We enjoyed at this place the warm hospitality of SETH HENSHAW, a leading member of the Orthodox Anti-Slavery body, whose name I am glad to enrol among the subscribers to The Bugle.

In the neighborhood of Flat Rock, (near Newcastle, the capital of Henry County,) we held a meeting in a new Wesleyan house, which, though not yet entirely completed, was freely opened to us. The 'Disciples'

first refused their house from a fear that we should preach Anti-Slavery, and afterwards, when they found the Wesleyans had opened their doors, and that public opinion was against their exclusiveness, took the responsibility, without consulting either us or our friends, of giving public notice that our meeting would be held within their walls! We were glad of the evidence which this incident afforded, that they are not indifferent to the rebuke of their neighbors. Our meeting, though not large, was deeply interesting. We spent a night near Flat Rock under the roof of Caleb Wickersham, a venerable and leading member of the Orthodox Anti-Slavery body. He possesses a clear head and a sound heart, and is greatly tried by the narrow spirit of the sect to which he belongs.

The character of the Disciple church at Flat Rock may be inferred from the following facts. Fanny Cliff and her husband William Cliff are members of that church. They were both originally from Kentucky. Fanny, at the time of her marriage, was the owner of a woman and two or three children, whom she afterwards sold for \$800.00, using the proceeds to purchase land and a family carriage. The woman was complained of for this piece of villainy, and the church was agitated with the subject for a considerable time. The complaint was, "that a sister in the Lord had sold a sister in the Lord to a brother in the Lord." After a long conflict, it was decided that the sale of human bodies and souls was not an act that deserved the censure of the Church, and the complainants were politely informed that they might take their choice between holding their tongues and being excommunicated as 'troublers in Israel.' All but one submitted to the gag! Elijah Martindale is the minister of that church, and the whole proceeding received his sanction. Do you wonder that such a Church should be afraid of Anti-Slavery preaching? This, be it remembered, took place in a Free State!

From Flat Rock we went to Dublin, where, on Sunday last, we held a crowded meeting in the Universalist chapel. A more attentive audience it has never been my lot to address, and I have reason to believe that the truths we were enabled to promulgate made a deep and lasting impression upon many minds. It was our object here, as elsewhere, to wean men from their attachment to creeds and forms, and to enlist them in works of practical righteousness. From Washington to this place we had been attended by an aged and somewhat eccentric old man named JONATHAN HUBLESTON. He was foremost among those who persuaded us to undertake the campaign, and his more than youthful courage and vigor of spirit, contrasting with the physical marks of old age, were a constant source of encouragement to us during the whole trip. Dublin was his home, and the residence of his 'tribe,' numbering now nearly one hundred souls. At his special request, a large number of his tribe assembled at the house of one of his sons-in-law, Pleasant Johnson, on Sunday evening, where we had a free and exceedingly pleasant interview, and discussed the great topics pertaining to man's highest happiness and welfare. The sight of this aged patriarch and his companion, surrounded by their intelligent children and grand children, with not a slight sprinkling of prattling great-grand children, was enough to compensate us for a much longer journey over even rougher roads (if that were possible) than those which we encountered. Of all the phenomena that I have ever witnessed, nothing seems to me more beautiful than that of an old man, or woman, whose spirit, in spite of the body's decay, is perpetually growing and expanding under the influence of truth. Father Hubleston's heart on this occasion was almost too full for utterance. His descendants, with few exceptions, are sincerely devoted to the cause of Human Progress.—Never to my dying day can I forget that meeting, in which even the ties of consanguinity were absorbed in that higher and nobler affection which is yet to bind the whole family of man together in one common Brotherhood. On Sunday forenoon I attended Friends' meeting in Dublin, and bore my testimony against the sectarianism which has crept into the Society. At the close of the meeting some of the bigots expressed a doubt whether I was a member, when I informed them that they might satisfy themselves by writing to the Clerk of the Salem Monthly Meeting.

Our last appointment was at Richmond, the great centre of Quaker influence in Indiana. It was here that our Green Plain friends were subjected to the fires of ecclesiastical persecution, and the spirit of bigotry and intolerance is still incarnate in the leaders of the sect. We had concluded at first to hold no meeting here, but at the urgent solicitation of a few friends, consented to an appointment for Monday evening.—The Methodist meeting-house was opened to us, and to our surprise, it was filled to overflowing by a very intelligent audience. The extreme measures pursued by the Hicksite Quaker leaders here have already produced a reaction, and many are waiting a favorable opportunity to escape into a freer association.

At Greensboro I met J. M. Barrett, who has had the honor of being imprisoned by the chivalry of South Carolina on suspicion of being an Abolitionist. He told the story of his incarceration to a large audience in Greensboro. It embodied nothing essential-

ly new, but was well calculated to awaken deeper hatred of an institution which thus deprives American citizens of their most sacred rights. At the conclusion of Mr. Barrett's tale, I was favored with an opportunity to explain and defend, though very briefly, the peculiar views of the American Anti-Slavery Society.

By the list of new subscribers herein enclosed you will see that, although the object of our tour was not exclusively Anti-Slavery, we were yet able to do something to extend the circulation of The Bugle. The claims of the paper were presented at the close of all our meetings, and I am confident that we have prepared the way for a still greater increase of circulation hereafter. There is a great deal of honest Abolitionism in Eastern Indiana, and it only needs the labors of a faithful agent to bring the friends of the cause on to the platform of our Society.

Many readers of The Bugle will rejoice to learn, that a Conference similar to that recently held at New Garden, is about to be held in Indiana. Orthodox Anti-Slavery and Hicksite Friends will co-operate heartily in the measure. The time is not yet fixed, but the Conference will be held at Greensboro.

I regret to say, that my health during this tour has been very feeble. By means of 'wet sheets' and remedial appliances, I have been enabled to meet all our appointments, but I must have a few days to rest before undertaking the journey homewards. I go to Green Plain to-morrow, and thence home by way of Oakland and Cincinnati as soon as I am able.

Yours, cordially, O. J.

California Free.

The Convention called to form a Constitution for California, had, at last accounts, reported from the Committee of the Whole a draft of a Constitution, one section of which declares that neither slavery nor involuntary servitude, unless for the punishment of crime, shall ever be tolerated in that State. This section was adopted unanimously, and without debate. This, however, was but a vote in Committee of the Whole, and was not final. It is hardly conceivable that the Convention could have been unanimous in favor of such a provision. It is highly probable that the friends of slavery in the new State withheld their opposition, intending to muster all their forces and make an effort to expunge the section at the time of the final action of the Convention upon it; but it is thought that the sentiment against slavery is too strong to admit of any important change being made in this respect. There is little doubt, therefore, but that California, with a free Constitution, will apply the coming winter for admission into the Union. The following provision shows that the Californians are not wholly unworthy of the infamous connection which they seek, as a member of the American confederacy:

The Legislature shall, at its first session, pass such laws as will effectually prohibit free persons of color from emigrating to and settling in this State, and to effectually prevent the owners of slaves from bringing them into this State for the purpose of setting them free.

This section shows that the new State is 'decidedly American' in its feelings, and could not appropriately become a member of any Government in the world but that of the United States. Indeed, we doubt whether any other Government would receive, as a part of itself, a State or country adopting in its Constitution or laws so base a provision.

Considerable opposition was made in the Committee of the Whole to the above section, and there is some hope that, in the final action of the Convention, it will be stricken out. Be this as it may, every friend of freedom and right must rejoice that the slaveholders of the South, and their baser and more allies at the North, are likely to be disappointed in their prospect of a market for their human chattels in California.

The Magazines.

The Proprietors of GRAHAM'S MAGAZINE, and of SARTAIN'S UNION MAGAZINE have each issued their prospectus for a new volume, and invite to them the attention of the lovers of magazine literature. These monthlies are both excellent, though different somewhat in character. Both, however, have the assistance of the ablest writers, both are fine specimens of typographical art, both are embellished with elegant and numerous engravings, both have done well, and both promise to do better. Every year marks an improvement in Magazine literature, and though some may be skeptical about the possibility of a farther advance, we think both Graham and Sartain will demonstrate that such are mistaken.

The price for a single copy of Graham's American Magazine, or Sartain's Union Magazine, is \$3 per year; two copies for \$5; five copies for \$10.

We would suggest to those who wish to make a beautiful and appropriate Christmas or New Year's present, that a year's subscription to either of these periodicals would be a choice gift to offer for a friend's acceptance.

A STRIKING COINCIDENCE.—The New Haven Register has the following striking paragraph relative to the horrid butchery of Smith and his wife:—On Monday, 29th of October, at about 9 o'clock in the morning, the Court room was crowded, to hear sentence of death pronounced on Foot, the murderer—an unusual occurrence in our community; and within (probably) the space of three hours following, two more murders were committed in our city. What a commentary on capital punishment!

The Richmond, (Va.) papers state that S. A. Smith, charged with assisting a slave to escape by boxing him up, has been convicted and sentenced to imprisonment for four and a half years. The jury is reported to have been in consultation for 24 hours. A motion for a new trial was overruled by the court, but a bill of exceptions was filed by Smith's counsel.

Notes from the Lecturing Field.

LITCHFIELD, Nov. 13th, 1849.

While writing on other matters, I will say a word about the meetings held, so far, West of the Cuyahoga. At Richfield, soon after our last visit, the Rev. Mr. Randle made a formal reply to the positions there assumed by us. Our friend Fuller was present and sought an opportunity to reply, but was not allowed to say a single word. He was to have renewed said discourse on the 4th—the day I was there—but in consequence of sickness did not attend.

The Baptist house was closed against us, taking position with the other churches of the place. I held two meetings in the school-house, which were well attended, and much interest manifested. I have been often asked by friends in other places how the cause stands in Richfield, it having gained considerable notoriety for its Anti-Slavery character. My opinion is, that there is as much genuine anti-slavery there as there ever was, though by no means as much profession. In this, as well as other places, many, from the impulse of excitement, identified themselves with the cause. They did not count the demands of fidelity to principle would be. They thought they could retain their standing in society, and especially in the church. When, at a later day, the lines were drawn, and they must either give up their church or their anti-slavery, they followed the cause of freedom no longer. They were not prepared to be of no reputation, that they might lead a consistent and divine life; they loved the honor which cometh from man more than the honor which cometh from God. I do not say that there are many of this class, but, in my opinion there are some. But those who have been tried as by fire, and have stood the test, are full of hope and faith, feeling confident that the truth shall yet triumph over error. There are a goodly number to be relied upon both by God and man. God can get along without the craven and timid, and the slave will be redeemed in spite of the lukewarm and indifferent.

After the meetings on Sunday I went to Royalton, to the 'Home' of Henry Bangs, where the slave and his advocate are ever welcome. At Royalton I held three meetings on Monday.—Those in the daytime were small, but in the evening very good. A Rev. Mr. Prentiss took ground against us, and did all that he could to incite the religious feelings of the audience against our views by the old, patched and thread-bare cry of anarchy, confusion, no government, &c. He defended both Church and State, although one of the most rabid Free Soilers; in the latter he was aided by 'Squire Tonsley, another Free Soiler. I think the meetings did good by bringing at least a few out of the darkness of party to the light of truth and freedom. I promised to go back there. I was kindly entertained by Dr. Tyler and lady. The Dr. is a Democrat, yet an Anti-Slavery man. He assisted in the formation of the Rhode Island State Society, and says he has stood by his principles throughout. I, of course, think he has failed to be consistent; yet he exhibited a good deal of interest in the cause, and made me welcome to his home.

At Bennett's Corners, another new place, I had a large meeting and great attention. It seemed the unanimous wish that I should return and hold a series of meetings. I staid with the only Wesleyan family in the place; they seem to have shed sectarianism, and will not do much service, I am convinced, in building up a pro-slavery church. The next meetings were held in Remzin, in Granger. The meetings were announced to be held in the Remzin meeting-house. The only meeting-house that would admit Anti-Slavery was a wagon-maker's shop, owned by Lewis Speer, late of Randolph. It was cleared out and well fitted up. We had three glorious meetings there. The priests had done all they could to prejudice the people against these 'Hell-deserving, Bible-destroying comers'; but although it rained nearly all the time, the meetings were quite large and the interest very deep. Many, very many, I trust, were brought from the power of slavery unto liberty. I sold between ten and fifteen dollars worth of books, and obtained five subscribers for The Bugle. It was indeed a rich and precious meeting. Lewis and Jane Speer are lovely spirits, and deeply interested in the redemption of the slave. That is hope for the toiling Bondman while all over the land are found, like angels of goodness, men and women who have given their all to his cause.

The meeting at Weymouth was small and cold. The church influence there is destructive in the extreme. I held the meeting in the Temperance Hall, owned by Mr. Hickox, whose house I staid. But Weymouth should bend the knee to the supremacy of right. From thence I came to this place. Five meetings were held in the town; one on Woman's Rights. The meetings were exceedingly well attended. The free church was filled every meeting. I have seldom felt more freedom of spirit in any public labors. Much good was done, I am well convinced.

At the close of the meeting

THE ANTI-SLAVERY BUGLE.

Letter from Philadelphia.

PHILADELPHIA, Nov. 10, 1849.

My DEAR FRIEND—Your correspondent, Truman Case, who is doing service, I rejoice to see, as a lecturer, referred, in a late communication to the Bugle, to the fact that the master of his conditor, John Jackson, was a deacon in the Disciple church, in Mayslick, Ky., and a reader of the Millennium Harbinger, published by A. Campbell—and that he was as thorough as slave driving as at his Sabbath observances—having set the blood-hounds on the said John Jackson whose limbs were deeply scarred thereby. Now, I never see any reference to these Campbellites (Reformers!) they style themselves, without having my indignation kindled anew at their impious folly in preaching a crusade in the free and slave States against all obligations save that of *water baptism*.

When I was about leaving my friends for a residence of some months in Missouri, various "respectable" acquaintances assured me that I "should set my opinions of slavery materially changed on my return"—that I was going to the "Athens" of Missouri—(think of that!)—that the planters in that section were the best specimens of their class, intelligent, educated and refined, and that I should be quite charmed with the society. But I happened to be an abolitionist from principle as well as sentiment, which you know makes all the difference in the world; especially when you are so circumstanced that dust, not to speak of gold dust, blows straight into your eye; so I felt no apprehension lest the first principles of morality should melt and disappear under such genial auspices. I had seen men who had swam across the Mississippi with their clothes in a bundle on their heads. I had walked the streets in St. Louis where men were burned in open day—where men are taken up in the streets and dragged to any convenient place and flogged till the muscles separate from the bone—where continually may be seen gangs of men and women chained together—men, and women, and children, on board the steamboats at the levee, destined for the southern market,—where that craven tool, Judge Krumm, (who, by the way, looks like Carker in *Dombey & Son*), decreed during his mayoralty, that each free colored person should pay six dollars a year for the privilege of residing there, and failing that, should be sold to pay the fine; and where, to my certain knowledge, every man, down to physical violence, was used to drive out a colored man who was doing well in his store, because he was proving to his fellows that they could improve their condition.

Such insinuations, therefore, were only very stupid; and I need not assure you that on my arrival at this "Athens," instead of staring my eyes wide open in order to preserve my faith in "Garrisonian" abolitionism, I should gladly have closed them to all save the magnificent woods and prairies. Now, my friend, this place had but lately taken part in that stupendous reform of which the Rev. Alexander Campbell is the soul. Oh! the pious zeal, the knowledge of scripture, the hostility to unbelieving opponents, it was truly astonishing to a simple understanding. And then the distance they would travel to hear one of these slave-holding reformers! why it would put to shame some loyal abolitionists, I'm thinking. Superficial observers would be tempted to imagine that their was really some heart in the matter; but then they must have been very superficial, or the dust must have whirled in dense columns, for such a set of cold-blooded wretches as these "educated and refined reformers" were, I had never encountered before. The best educated among them, both women and men, were the most tyrannical with their slaves. All the women were scolds without an exception. It made my blood boil to see the persistent effort used to crush every spark of self-respect in the slave; and the slaves universally declared to me that the "reformers" were more "hard" than the "old Baptists." I had always heard that "house servants" fared so comfortably. In the houses of wealthy slaveholders, house and farm slaves were equally forlorn, sullenly degraded. Indeed, I can truly say that I never saw a cheerful-looking slave during six months. The more intelligent they were, the more mind there was in their sadness of expression—that was all. In the inferior class, the total absence of all incentive to ambition manifested itself in a dogged, forlorn indifference. This habit of seriousness, I am told, is characteristic of the Missouri slaves—the result probably of their being distributed in smaller companies in those comparatively thinly settled regions, and where they are under the immediate surveillance of the owner, who is spurred on by the necessities of his isolated position, to demand more labor of his chattels personal. At any rate all my expectations of informal singing and even whistling were disappointed.

"Athens" lays on the edge of a "two mile" prairie. That is, the width of the prairie was two miles, and it wound its way for very many miles until it opened into a grand prairie. The scenery was beautiful. Many openings from the woods on to the level meadow, were as finished and graceful an air as that of the best English parks. I could have lived there my life-time, were not the old saying true, that "the people make the place." Here on the one hand were sectarian bigots, internally coarse, no matter how polished the exterior, with no possibility of a spiritual life—seizing as it were a number of their fellows and compelling them to labor from morning to night without the faintest shadow of remuneration—systematically crushing their intellects from earliest childhood—thrusting modest and coarse women with decent or brutal men all together in wretched cabins—selling children from their parents, husbands from their wives, and all other villainies. Then there were the men, and women, and children, who were so treated, bearing on their faces abundant proof of intelligence, of suffering and restless endurance. Was it possible to throw a veil over what was done and everywhere prominent? Was it possible to yield up the senses

or the soul to a placid enjoyment of *ceer so* felicitous external nature, when on every hand the crucified Christ looked on you from out the eyes of these brothers and sisters? Could the extreme of slavish hospitality make invisible the solemn apprehensive slave who, while ministering to your comfort, was forever excluded from an equal sympathy and equal rights?

I have referred to the depressed spirits of the slaves in Missouri, and this reminds me of an incident that bears on the assertion. I had just been conversing with a highly intelligent woman, the mother of two children, one a dark boy of nine or ten years old, and the other a fair girl of five. My object being much to ascertain which of the men I saw about was the husband of the woman. She had informed me amid sighs and despairing ejaculations that "her heart had been all torn to pieces, that she had been and was treated in all respects like a *brute*, that she had been forced from Kentucky where her first husband lived, and that after living single for four or five years, lonely and sad, (for she heard by accident two years after removing of her husband's death one year after she left him,) she married again, and now they had sold her husband 'up to Liberty county,' some hundreds of miles distant, and she never expected to see him again." With my heart full I sought my own apartment, where nine host of the reformed school had repaired to see that I had a good back-log and suitable foresticks for a winter's day. A figure passed the window at the instant, and a solitary strain of some half-sad, half-comic melody lingered behind. "Ah!" said my courteous host, rubbing his hands, with the air of one who sees nothing more to be desired, "they are happier than we are; no cares of any sort—such cheerful natures." And the finely built man who now sprang with a bound over the fence, who had *manliness* stamped in every line of his countenance, was owned by a minor of four years old, and was doomed until she was of age, to be hired out from the auction block afresh every year—now to be fifty, now twenty, and now, as with us, only a mile from his wife, whom he tenderly loved. He had cleared away the struggling branches through half a mile of woods in order to be able to take a short cut late at night and return before four in the morning; and yet these Christian reformers grudged him the comfort he had, faithful laborer as he was. Why, I could not turn round but the wrong without palliation must be met.

Oh! I remember me well of a gentle girl who was hired of the Rev. Thomas Allen, a Campbellite preacher, and whose services as child's nurse especially were so valuable that her employer declared if she owned her, she would not part with her on any account. I offered to teach her to read, seeing that she was exceedingly anxious to learn, and one night as she knelt beside my bed holding the lamp while I explained the lesson, I noticed a deep scar on her cheek. "How came that?" I said. "Master Tommy did it," was her cool, indifferent reply, recurring without pause to her book. "What—what do you mean?" "Oh, master Tommy did it with the cow-hide!" You know master Tommy Allen. He was here the other day. I sprang from the bed and stood erect on the floor, for one does not *recluse* from reading in books. "What had you done?" I inquired. "Oh," she answered in the same tone of indifference, as if every day occurrences needed no explanation, "oh, I don't remember what I did that time. He used to beat me so often that I can't remember what that was for." Her back was marked. No sense of decency had been pretended on the part of this Rev. villain. The sister of this girl had tended Mr. A.'s daughter through a severe sickness, and that amiable invalid kept a cow-hide beside her with which to arouse the young nurse from any unnatural drowsiness. "That's nothing," she continued, "master Tommy whipped our cook till the blood squirted up on the ceiling!"

Russia is more Asiatic than European. It is obscure to us who live nearest to her where her power resides. We know only that it is not with the Emperor, nor yet with the people.—The Emperor is evidently a mere show,—being nothing except while he fulfills the policy or pleasure of the unnamed power which we cannot discern. But, though the ruling power is obscure, the policy is clear enough. The aim is to maintain and extend despotism; and the means chosen are the repression of the mind, the corruption of conscience, and the reduction of the whole composite population of Russia to a brute machine. For a great lapse of time, no quarter of a century has passed without some country and nation having fallen in, and become a compartment of the great machine; and the fact being so, the most peace-loving of us can hardly be sorry that the time has come for deciding whether this is to go on,—whether the Asiatic principle and method of social life are to dominate or succumb. The struggle will be no contemptible one. The great tarantula has its spider-claws out and fixed at inconceivable distances. The people of Russia, wretched at home, are better qualified for foreign aggression than for any thing else. And, if within her own empire, Russia knows all to be loose and precarious, poor and unsound, and with none but a military organization, she knows that she has for allies, avowed or concealed, all the despotic tempers that exist among men. Not only such Governments as those of Spain, Portugal, Rome and Austria are in reality the allies of Eastern barbarism; but all aristocracies, all self-seekers,—be they who and where they may. It is a significant sign of the times that military alliances are giving way before political affinities,—the mechanical before the essential union; and, if Russia has not for allies the nations that live near her frontier, she has those men of every nation who prefer self-will to freedom.

This corrupted "patriarchal" system of society, (but little superior to that which exists in your slave States) occupies one half of the great battle-field where the hosts are gathering for the fight. On the other, the forces are ill-assorted, ill-organized, too little prepared; but

ished with such weapons as are at hand? (Carlyle alone would do it in fitting style.) These months were full of interest to me. I resigned myself to whatever consequences might follow my plain speaking. Kept "my house in order." Jefferson City, (that sink of iniquity,) with its dismal prison loomed out in the distance quite frequently. The being a woman was all that saved me from tar and feathers. Curses deep, though not loud enough for me to hear, except in the shape of warnings through the slaves, were heaped upon me. Nevertheless, I will hope that the excitement, both among the slaves and their masters, was productive of good.—For the present farewell. If the past comes up before me again let me know if I shall continue this or if I am tedious.

You saw the notice in the St. Louis papers of the slave who is to be burned on "Friday," and then the revivals in the churches, and the great increase of the slaveholding Sons of Temperance. "When shall this end, ye Powers of Good?"

G. B.

NEW-YORK, Nov. 12, 1849.

S. H. GAY, Esq., Dear Friend: The accompanying Article kindly furnished by Miss MARTINEAU for the *Liberty Bell* I send for insertion in the *Standard*. It has been decided to defer the publication of the next volume of *The Liberty Bell* until next year, but as the subject of Miss MARTINEAU's excellent paper renders it particularly interesting at the present time, it is better that it should be published now.

Yours truly, A. W. WESTON.

Letter from Harriet Martineau.

My DEAR —: We can think of little else at present than of that which should draw you and us into closer sympathy than even that which has so long existed between us. We, on our side the water, have watched with keen interest the progress of your War of Opinion,—the spread of the great controversy which cannot but revolutionize your social principles and renovate your social morals. For fifteen years past, we have seen that you are "in for it," and that you must stand firm amidst the subversion of Ideas, Customs and Institutions, till you find yourselves encompassed by "the new heavens and the new earth" of which you have the sure promise and foresight.

We,—the whole population of Europe,—are now evidently entering upon a stage of conflict no less important in its issues, and probably more painful in its course. You remember how soon after the conclusion of the Napoleonic wars our great Peace Minister, Canning, intimated the advent, sooner or later, of a War of Opinion in Europe; a war of deeper significance than Napoleon could conceive of, and of a wider spread than the most mischievous of his quarrels.—The War of Opinion which Canning foresaw was in fact a war between the further and nearer centuries,—between Asia and Europe,—between despotism and self-government. The preparations were begun long ago. The Barons at Runnymede beat up for recruits when they hailed the signature of Magna Charta; and the princes of York and Lancaster did their best to clear the field for us and those who are to come after us. The Italian Republics wrought well for us, and so did the French Revolutions, one after the other, as hints and warnings; and so did the voyage of your Mayflower,—and the Swiss League, and the German Zoll Verein, and, in short, everything that has happened for several hundreds of years. Every thing has tended to bring our continent and its resident nations to the knowledge that the first principles of social liberty have now to be asserted and contended for, and to prepare the assertions for the greatest conflict that the human race has yet witnessed. It is my belief that the war has actually begun, and that, though there may be occasional lulls, no man now living will see the end of it.

Russia is more Asiatic than European. It is obscure to us who live nearest to her where her power resides. We know only that it is not with the Emperor, nor yet with the people.—The Emperor is evidently a mere show,—being nothing except while he fulfills the policy or pleasure of the unnamed power which we cannot discern. But, though the ruling power is obscure, the policy is clear enough. The aim is to maintain and extend despotism; and the means chosen are the repression of the mind, the corruption of conscience, and the reduction of the whole composite population of Russia to a brute machine. For a great lapse of time, no quarter of a century has passed without some country and nation having fallen in, and become a compartment of the great machine; and the fact being so, the most peace-loving of us can hardly be sorry that the time has come for deciding whether this is to go on,—whether the Asiatic principle and method of social life are to dominate or succumb. The struggle will be no contemptible one. The great tarantula has its spider-claws out and fixed at inconceivable distances. The people of Russia, wretched at home, are better qualified for foreign aggression than for any thing else. And, if within her own empire, Russia knows all to be loose and precarious, poor and unsound, and with none but a military organization, she knows that she has for allies, avowed or concealed, all the despotic tempers that exist among men. Not only such Governments as those of Spain, Portugal, Rome and Austria are in reality the allies of Eastern barbarism; but all aristocracies, all self-seekers,—be they who and where they may. It is a significant sign of the times that military alliances are giving way before political affinities,—the mechanical before the essential union; and, if Russia has not for allies the nations that live near her frontier, she has those men of every nation who prefer self-will to freedom.

This corrupted "patriarchal" system of society, (but little superior to that which exists in your slave States) occupies one half of the great battle-field where the hosts are gathering for the fight. On the other, the forces are ill-assorted, ill-organized, too little prepared; but

still, as having the better cause, sure, I trust, of final victory. The conflict must be long, because our constitutions are, like yours, compromised, our governments as yet a mere patch-work, our popular liberties scanty and adulterated, and great masses of our brethren hungry and discontented. We have not a little to struggle for among ourselves, when our whole force is needed against the enemy. In no country of Europe is the representative system of government more than a mere beginning. In no country of Europe is human brotherhood practically asserted. Nowhere are the principles of civilization of Western Europe determined and declared, and made the ground-work of organized action, as happily your principles are as against those of your slaveholding opponents. But, raw and ill-organized as are our forces, they will be strong, sooner or later, against the serried armies of the Asiatic policy. If on the one side, the soul comes up to the battle with an imperfect and ill-defended body, on the other, the body is wholly without a soul, and must, in the end, fall to pieces. The best part of the mind of Western Europe will make itself a body by dint of action, and the pressure which must bring it out; and it may be doubted whether it could become duly embodied in any other way. What forms of society may arise as features of this new growth, neither you nor I can say. We can only ask each other whether, witnessing as we do the spread of Communist ideas in every free nation in Europe, and the admission by some of the most cautious and old-fashioned observers of social movements that we in England cannot now stop short of "a modified communism," the result is not likely to be a wholly new social state, if not a yet undreamed-of social idea.

However this may be,—while your slave question is dominant in Congress, and the Dissolution of your Union is becoming a familiar idea, and an avowed aspiration, our crisis is no less evidently approaching. Russia has Austria under her foot, and she is casting a corner of her wide pall over Turkey. England and France are awake and watchful, and so many men of every country are astir, that we may rely upon it that not only are territorial alliances giving way before political affinities, but national ties will give way almost as readily, if the principles of social liberty should demand the disintegration of nations. Let us not say, even to ourselves, whether we regard such an issue with hope or fear. It is a possibility too vast to be regarded but with simple faith and patience.—In this spirit let us contemplate what is proceeding, and let us come, doing the little we can by a constant assertion of the principles of social liberty, and a perpetual watch for opportunities to stimulate human progress.

Whether your conflict will be merely a moral one, you can form a better idea than I.—Ours will consist in a long and bloody warfare; possibly the last, but inevitable now. The empire of brute force can conduct its final struggle only by brute force; and there are but few yet on the other side who have any other notion or desire. While I sympathize wholly with you as to your means as well as your end, you will not withhold your sympathy from us because our heroes still assert their views and ways by exposing themselves to wounds and death in the field, and assenting once more to the old *non sequitur* about Might and Right.—Let them this time obtain the lower sort of Might by the inspiration of their Right, and in another age, they will aim higher. But I need not thus petition you; for I well know that where there is most of Right, there will your sympathies surely rest.

Believe me your friend,
HARRIET MARTINEAU.

"The Friend of Youth."

The first number of this paper—the Prospectus of which we publish in another column—has been issued. It is printed on fine paper, in neat new type and presents a beautiful appearance. Those acquainted with the character of the "Youth's Visitor," formerly conducted by Mrs. Bailey in Cincinnati, will require no further assurance of her ability to conduct a periodical adapted to the wants of Children and Youth. The contents of the number before us are most likely such as cannot fail to be both entertaining and instructive to young persons.

The next number will be issued on the first of December.

Terms, Fifty Cents a Year, invariably in advance. The Publishing Agent of the Bugle will forward subscriptions for persons desiring him to do so.

RECEIPTS.

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| Horace White, Randolph, | 1.50-225 |
| S. M. Bassett, " | 25-219 |
| Ed. J. Smalley, Sheboygan, | 50-239 |
| John W. Ayres, Litchfield, | 50-208 |
| Allen Benton, " | 1.00-235 |
| Fred. Church, " | 50-208 |
| M. Ranyer, " | 50-208 |
| B. N. Pomeroy, Medina, | 1.25-277 |
| C. Holcomb, Twinsburg, | 1.00-251 |
| Sam'l Prickett, Richfield, | 1.00-207 |
| Wm. Payne, " | 1.50-246 |
| Sam'l Mathews, W. Alexandria, | 50-240 |
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| J. B. Lambert, Bath, | 1.50-216 |
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| A. Mills, Eagleville, | 50-240 |
| A. J. Hale, " | 50-240 |
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| A. N. Wright, " | 1.00-248 |
| A. M. Clark, Hartshieg, | 1.00-236 |
| Stephen Kester, New Carlisle, | 1.00-266 |
| W. Johnson, Wilmington, | 1.00-246 |
| Cyrus North, Nelson Centre, | 1.00-267 |
| A. B. Frost, Windham, | 1.25-260 |
| M. A. Brown, Salem, | 1.00-266 |
| Benj. Hambleton, Thomas' Shop, | 50-240 |
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| Robt. Lamborn, Salem, | |
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| | |
|--------------------------------|----------|
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| Wm. Titt, Deerfield, | 1.00-266 |
| Charles Bingham, Felton, | 1.00-267 |
| Mrs. Maria Putnam, Worcester, | 1.00-268 |
| A. Line, Linsville, | 1.00-269 |
| Alma Terrell, Unity, | 1.00-267 |
| John Bower, Middlefield, | 2.00-234 |
| Chas. Leavenworth, Erie, | 1.00-268 |
| Eliza C. Wright, Pennsville, | 1.50-260 |
| Wm. B. Irish, | 5.00-186 |
| Isaac Packard, Winchester, | 1.00-183 |
| A. Martin, Birmingham, | 50-243 |
| E. Treff, Hinkley, | 1.00-269 |
| P. Sexton, Palmyra, | 19-217 |
| Warren Winder, Marlboro', | 5.00-324 |
| Wm. Thornburg, Milton, | 2.00-252 |
| R. Fletcher, South Solon, | 2.00-185 |
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| E. G. Potts, Springfield, | 1.00-270 |
| Ira Thomas, " | 2.00-228 |
| R. E. Metzgar, E. Claridon, | 2.00-220 |
| Rebecca Garrison, Westville, | 1.00-285 |
| Geo. Fred. New Alexandria, | 50-243 |
| D. A. Miles, New Concord, | 1.50-216 |
| W. E. Lukens, " | 1.00-260 |
| Vickers & Emery, Harrisville, | 1.00-148 |
| Richard Pierce, Wilmington, | 1.00-269 |
| P. M. R. Parker, " | 1.00-269 |
| J. E. Clark, Athol, | 1.25-277 |
| W. J. Bullard, Billingham, | 1.00-269 |
| T. Hinkley, Hyamsport, | 1.00-269 |
| Jane E. Paxton, Marlboro', | 1.00-270 |
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| O. A. Jackson, Spartansburg, | 1.00-268 |
| Lucinda Wright, Alum Bank, | 25-216 |
| Sam'l Myers, New Lisbon, | |

News of the Week.

Foreign Intelligence.

ENGLAND.—The question of Canadian annexation is beginning to excite considerable attention in England. The London Times says that, the conduct of the English people will be governed by motives of prudence and policy alone. If upon consideration they find they can do without Canada, then and then only will they give Canada up. But they will not cede the harbors which command the mouth of the St. Lawrence, these being necessary to protect the trade of the Atlantic.

FRANCE.—The French Ministry have resigned because of their unwillingness to sustain the views of the President. The President has appointed a new Cabinet. "The Ministers resigned in body on the 30th ult." It seems," says the National Intelligence, "that the whole Ministry assembled that morning, with the exception of Odilon Barrot, who was ill, to advise the President respecting the appointment of a successor to M. Falloux, the retiring Minister. At their meeting Louis Napoleon emphatically declared that the Cabinet wanted dignity, an insult too deep to be forgiven. The President added that the Cabinet had been too subservient to the Conservative party of the Assembly; that the Clubs of the Council of State did what he himself could not do, set the policy of Government, and actually nominated the Ministry. This was enough. An explosion instantly followed.

In the evening M. Dupin read to the Assembly a message from the President, which is very spirited and interesting, for it can hardly fail to provoke angry passions, and it may possibly produce the *coup d'etat* which has long been foreshadowed." The London Times says, "if this is a clear and definite signification of the sweeping measures by which the French President has changed his whole administration, we must suppose that Louis Napoleon intends to convey to France and the world his intention to assume, in his own person, the supreme direction of the affairs of the Republic. 'Men are needed,' says the President, 'who can comprehend the necessity of the single direction of a firm character, and of a clearly defined policy, which does not compromise power by any irresolution—men who are as much filled with the conviction of my peculiar responsibility as their own, and of the necessity of action as well as of words.'

ROME.—Assassination of the French soldiers is very frequent. It is expected the Pope will soon return.

TURKEY.—The latest accounts give nothing of importance from Turkey. Kossuth is still at Widien.

RUSSIA.—Russia has declared itself willing to settle the differences between that country and Turkey amicably. Hence it is not likely a war will take place.

The Parisian journals publish the following important despatch from Gen. Lamoriciere to the Minister of Foreign Affairs:

"St. PETERSBURG, Oct. 18. Ottoman Envoy yesterday that the Emperor, taking into consideration the letter of the Sultan, confined himself to a demand that the Hungarian and Polish refugees should be expelled from Turkey. Reis Effendi regards the affair as settled."

Gen. Lamoriciere is to be recalled from Russia and given an important post.

Anti-Slavery Meeting at Randolph.

An Anti-Slavery Meeting will be held at Randolph, Portage co., O., on Monday the 2d of December. An address is expected from Asa Clark, Sam'l Myers and other speakers will also be in attendance.

60 BUSHELS OF DRIED PEACHES for sale by COPE & FILSON.

Salem, Dec. 25, 1849.

SALEM BOOKSTORE!!

BARNABY & WHINERY
DEALERS IN BOOKS, STATIONERY, &c.,
North side of Main street, Salem, O.
A general assortment of Literary, Scientific, Reformatory and Miscellaneous Books and school books, kept constantly on hand. Prices reasonable. Terms, CASH.

TO TEACHERS AND OTHERS.

Pelton's Large Outline Maps.
Persons wishing to obtain Pelton's Large Outline Maps—Pelton's Key to the Geography of the System of Teaching Geography, or Baldwin's Universal Pronouncing Gazetteer, can do so by applying to the subscriber at his residence near Damascus, Columbia Co., O., or at THE SALEM BOOKSTORE.

Those at a distance can have the Maps or Books forwarded to them by applying by letter to the subscriber at Damascusville Col. Co., O., or to Barnaby & Whinery, Salem, Columbia County, Ohio. ENOCH WOOLMAN.
Also, for sale at the above named places several Cases of Scientific Apparatus, for Common Schools. E. W.

Nov. 24, 1849.

Valuable Farm for Sale!

A VALUABLE FARM for sale, containing 121 acres, upon which is a large BRICK HOUSE, a Bank Barn, a large Corn and Cattle House, a large and splendid Medical Shop, a Bee-House, ninety feet long, two young Orchards of select fruit, one of the best selected Peach Orchards, just commencing to bear; a never-failing Well of water within a few feet of the kitchen door; two first rate VILLES of COAL on the premises, one Kennel and the other Bituminous of the best quality. There are 80 acres of Green Grass, and 12 of Upland, under Fence and in a high state of cultivation, and all under good fences.

Also, a WATER-POWER, of 12 feet head, on the Little Beaver, which belongs to said premises.
The above described property will be put up at public sale on the 1st of January, 1850, if not sold before. Possession will be given the 1st day of April next. For terms apply to the subscriber living on said premises, in Middleton Township, Columbiana co., Ohio.

A. G. RICHARDSON.

November 14, 1849.

ROAD NOTICE!

NOTICE is hereby given that there will be a petition presented to the Commissioners of Columbiana county, at their next session, praying for the location of a road running as follows: Commencing at a point where the Franklin Square road terminates, in the old State road known as the New Lisbon and Deerfield road; thence running due west with the section line crossing the East New Garden road, and terminating at a point where the said section line intersects the West New Garden road, commencing at the starting point between the lands of Joseph Coffee and Josiah Canarion—thence west between the lands of Chalkley Harris and said Coffee; thence between the lands of Joshua S. Hatcher and said Harris; thence between the lands of Isaac B. Test and said Hatcher; thence between the lands of said Test and Isaac Nichols; thence between the lands of Daniel Test and said Isaac Nichols, to the point above mentioned.
October 26, 1849.

PENMANSHIP.

MR. T. GIBBONS respectfully informs the Ladies and Gentlemen of this place that he has located himself for a time, and is ready to give instruction in this Science to all those who may favor him with their patronage.
Terms—A single scholar Eighteen Lessons, \$1.00; Gentlemen and Lady \$1.50; private instructions given on the same terms.
Writing Room, at the Green Street school-house, formerly occupied by Jesse Holmes.
Salem, Nov. 3, 1849.

JOHN C. WHINERY.

SURGEON DENTIST!!
OFFICE AT THE SALEM BOOKSTORE.
All operations in *Dentistry* performed in the best manner, and all work warranted elegant and durable. Charges reasonable.
Salem, Sept. 8th, 1849.

PROSPECTUS OF THE FRIEND OF YOUTH; A Monthly Newspaper.

MRS. MARGARET L. BAILEY, EDITOR.

The Friend of Youth will be issued on the first of every month, in quarto form, 8 pages, on fine paper, in neat, new type, and with tasteful embellishments.

Our object will be to make the paper an attractive companion for Youth. While we please, we shall also aim to form their tastes. In addition to agreeable stories, lessons on Natural History, Descriptions of

